

# THE REHEARSAL.

1. The Instance found out by the Review of God's Approving taking Arms against Tyrants.
2. The Review's *Heathen-Christian* times.
3. His Blasphemous *Insulting* of God. The Book of the *Rights* as *Senseless* as it is *Impious*.
4. The People did not Accuse *Rehoboam* but *Solomon* of Tyranny.
5. GOD did not Order the *Ten Tribes* to Resist. Their Resistance was a *Rebellion*.
6. Why God wou'd not Prosper *Rehoboam*. But his Son Reveng'd his Quarrel. The *Judgments* upon the *ten-Tribes*.

WEDNESDAY, March 24. 1707.

(1.) Country-m. **T**HE Review has at last found out that upon which you, Master, have so much Press'd him, that is, an Instance where God did Approve of Subjects taking Arms against their Princes, which he has Asserted to have been the Practice of God in all Ages, yet Cannot find one Example of it. But now he has found it! And in his of the 16th Instant he thus Accosts you,

"Mark that, Mr. Rehearsal, from the time that God order'd the ten Tribes to Resist the Arbitrary Government of his own Anointed Tyrant Rehoboam; even to the late Revolution, History is full of it; and every Nation in the Christian part of the World; even in Heathen times, have Practis'd it.

(2.) Rehearsal. What do's he Me Mean by Heathen Times? When ther were Heathens in the World? Or when the Christians were Heathens? And Even in Heathen times? What's that? was that in Better times, or in Worse times? He wou'd not bring us Examples out of the Worst of times, for us to follow! But did Christians take Arms against Even their Heathen Kings? That was an Aggravation indeed! Then much more might they have done against their Christian Kings!

Country-m. The Review writes by the Ear, from the Sound not the Sense— Even in Heathen times— It runs well, and is Smooth— He had hear'd this Saying often Us'd by the Passive Obedience Men. That God wou'd not allow Subjects to take Arms against their Kings, Even in Heathen times, against a Pharaoh, an Ahasuerus, &c. And therefore that

God did far less allow it against a Christian King. It was a Fine Simile, but Boyes knew not how to Apply it. He turns it the quite Contrary way, and Points it Directly against Himself!

But, Master, what do you say to his Argument? That God Order'd the Ten Tribes to Resist the Arbitrary Government of His own Anointed Tyrant.

(3.) Rehears. If he had the due Reward of Blasphemy, he wou'd get the Answer he Deserves! But See how he Dares Presume to Insult and Ridicule the ALMIGHTY!

All I have to do, is to Endeavour to save People that are too Easily Infected, by Detecting as well the Folly as the Horrid Impiety of those Principles he has undertaken to Defend. Therefore I will go with him a little upon the now Modish Topicks that are set up. And since he makes a Jest of the Authority of God, I'll bring him to that he values much more, that is, the Authority of the People! The Book of the Rights (as I have before Quoted it in the first Volume) makes the Sin of Korah to Consist in Opposing a High Priest whom God had set over them, by an Authority Deriv'd to Him from the People. Now, Mr. Review, might not God, by vertue of the Horeb Contract, place a King over them as well as a Priest? You say, That God makes no King otherwise but by the People. Therefore Kings are more properly the Anointed of the People than of God, since the People are the Ultimate and Foundation Authority, from which the Rights that God has to make Kings is Deriv'd! So that Rehoboam was, by this, the Peoples own Anointed Tyrant; this being long after the Horeb Contract!

Contract! And you have Blasphem'd and Ridicul'd the Sovereign and Super-Almighty Power of the People, from whom the Derivative-Almighty Power of God Receives His Authority!

Country-m. It Chills my Blood to hear such Hideous and Senseless BLASPHEMY! It is enough to bring down Fire and Brimstone upon the Nation where it is Suffer'd! Of which it is not a small Sign, That this Book of the Rights, and all who Defend it, are not an Execration to all Good Men, and the Laughing-Stock of all Men of Sense.

But now, Master, as to the Argument of Mr. Review, what was this Tyranny of Rehoboam which is the Instance he has Chosen, to shew, that God did Approve of Subjects taking Arms against their King?

(4.) Rehears. There was not one Tittle of Tyranny objected by the People against Rehoboam. All their Complaint was against the Glorious Reign of his Father King Solomon, the Wisest of all Mankind, who Encourag'd Trade, and made Silver as Stones for Plenty in Jerusalem. He made them Rich and Great, and all the Nations round about them were Tributaries to them. This shews when some People will be Contented! They complain'd that his Yoke was Grievous! But who were they that complain'd? A Company of Giddy People, stir'd up to Mutiny by a Designing and Ambitious Rebel, who Usurp'd the Government to himself. Which shew'd, according to the signification of his Name, the Folly of the People. And this Complaint of Grievances was made to Rehoboam just as he came to the Crown, and before he had done any one Act of Government either Good or Evil.

Country-m. This Review is very unlucky in his Instances. This of Rehoboam is Quite out of the way. But what say you to what he Asserts, That GOD order'd the Ten Tribes to Resist the Arbitrary Government of Rehoboam?

(5.) Rehears. If there was no Arbitrary Government, there cou'd be no Order to Resist it. But I desire Mr. Review to shew that Order of God to the Ten Tribes to Resist. It was of this Revolution that God said, They have set up Kings, but not by me; they have made Princes, and I knew it not. Hof. viii. 4. Did God then Order it, or Approve it? Let Mr. Review Read Num. 77. of my first Volume, and then see whether Jeroboam was Justify'd by God, and whether the Defection of the Ten Tribes Caus'd by him was not a Rebellion? Let him Read ii Chr. xiii. from ver. 4. And there he will see the Fault both of Rehoboam and Jeroboam.

"And Abijah stood up—and said—  
"Hear thou Jeroboam, and all Israel, ought  
"ye not to know that the Lord God of

"Israel gave the Kingdom over Israel to David  
"forever, even to him and to his Sons by a  
"Covenant of Salt? Yet Jeroboam the Son  
"of Nebat, the Servant of Solomon the Son  
"of David, is Risen up, and hath Rebell'd  
"against his Lord; and there are gather'd  
"unto him vain Men, the Children of  
"Belial, and have strengthened themselves  
"against Rehoboam the Son of Solomon,  
"when Rehoboam was young and Tender  
"hearted, and cou'd not withstand them.

Country-m. Here is the Fault or rather Misfortune of Rehoboam. He was Young and Tender-hearted, and not able to withstand the Conspiracy of Jeroboam who had lift up his Hand against the King his Father. But Solomon was too wise to suffer him to stay in the Land. But young Rehoboam did not mind this, and let him Return. Thinking perhaps that a Rebel might Repent! This was the Tender-hearted Tyrant! A pretty Instance of Tyranny the Review has found out! But the Conspiracy of Jeroboam is here call'd Rebellion against the Hereditary Right of the Sons of David, and the Ten Tribes, who join'd with him are call'd Children of Belial, that is, of Liberty, as you have before instructed me.

(6.) Rehears. The Weakness of Rehoboam betray'd him likewise into Idolatry. For which Reason God did Frustrate all the Attempts he made to Recover his Kingdom. But he gave him a Son (Abijah) who did Revenge his Quarrel, and slew 600000 of the Israelites in one Battle, and said to them before they fought, Now ye think to withstand the Kingdom of the Lord in the hand of the Sons of David—Neither did Jeroboam recover Strength again in the Days of Abijah. And the Lord Struck him, and he Died. This was the End of the Man who made Israel to Sin, who Broke in upon the Hereditary Succession, and set up an Elective Kingdom in the Ten Tribes. Who in the Course of 19 Kings had not one Good, tho' all of their own Chusing, except Jehu whom God rais'd up to scourge their Wickedness. And at last they were carry'd away Captive, and lost off the face of the Earth. All the Jews now known in the World being of the two Loyal Tribes, who Adher'd to their King, and the Hereditary Succession of the Crown of Israel.

#### ADVERTISEMENT S

A Preliminary Defence of the Epistolary Discourse concerning the Distinction between Soul and Spirit. In to parts. I. Against the Charge of favouring Impiety. II. Against the Charge of favouring Heresy. In the Former is inserted a Digression, proving that the Collection of the Code of the Four Gospels in Trajan's Time is no way Derogatory to the sufficient Attestation of them. By Henry Dodwell, M. A.

THE Socinian Controversy Discuss'd: Wherein the Chief of the Socinian Tracts (Publish'd of Late Years here) are Consider'd. By Charles Leslie, Chancellor of the Cathedral of Connor.